/14 cont./

Way of Life. Food and Its Preparation

433 Like most South American tribes, the Karaya are first of all fishermen, but, in addition, carry on a not insignificant agriculture. 226 [221] The principal season for fishing is the dry months from May to October, when the larger fish strive toward the deeper parts of the river, the so-called poços, which are formed in particular above the small rapids and the masses of rock projecting out here and there.

The fish kingdom of the Araguaia, in all of the middle course, already bears throughout the character of the fauna of Amazonas. The giant three-meter long pirarucú/arapaima/ (Sudis gigas) is common everywhere, as is the electric eel (Gymnotus electricus) and the thick-bodied pirarara (Phractocephalus discolor) armored with its strong shield of bone. The poços abound with cannibalistic piranhas; in the shallow places along the bank the no less feared thornback, buried in the sand, lies in wait for its prey.

[262] Prized as the tastiest fish are the blue-grey spotted pintado (Pimelodus sorubim), reaching up to two meters in length, the matrincham /Caracinidae/, the tucunaré (Cichla temensis), the trahira (Macrodon), and various species of the pacu (Myletes). Certain fish, particularly scaleless ones, are not pursued because of superstitious fear, and likewise the fresh-water dolphins, [225] present everywhere in great numbers. Tortoises and their delicious eggs, however, are hunted all the more zealously.

At high water, when the fish are no longer easy to get in the clay-yellow flood, the many lagoons along the river provide the most productive fishing places. They form large natural traps for the larger species, in which they can easily be isolated.

[439] /15/ Whereas formerly the fish were killed almost exclusively with an arrow, angling is now used more and more, since hooks are imported in large quantities. In many places, however, angling and net fishing cannot be done because of the countless piranhas whose teeth cannot be withstood by any line or net.

5: Krause--26 E-5 (1908) 1911 SP9 Caraja SP9
Tapirape SP22
C
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Ill. 6. Tortoise cages of the Karajá. Tapirapé River.
(Drawn from a photograph.)
/Ill. 6 appears on p. 119./

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107
133
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487

a: Fish fence
b: Sandbank
c: Path to the place where trees are felled.
d: Roasting place.
e: Path to the roasting place and to the villages.

Ill. 7.
Sketch map of the fish-lakes in the Tapirapé River.
/Ill. 7 appears on p. 122./

/187 cont./

101 The Karajá proper (2). They call themselves: kărăjă̆,

2. As explained above, I mean by Karajá the Indians called Carayahí by Ehrenreich. In accordance with the rather sharp J sound, which was often pronounced like dj, I was obliged to change the spelling to Karajá.

[104]

kărădjă̆, or krădjă̆. In addition, ĭnă̆ and ĭnaŭlă̆ were given as designations for themselves. They are called Karayá by the Brazilians. Among the Šavajé, according to their own statement, they are called šŭšomădŏ or bĕrĕhŏkŭwăndŭ, among the 131 Cherénte wărăšŭtŏrŏ. They inhabit the middle course of the [439] Araguaya, at present from 15° 15' to 10° 12' south latitude; their boundaries are thus the mouth of the Rio Vermelho in the south, a place between the north end of Bananal Island and Santa Anna in the north; only occasionally do they undertake [648] trade voyages to Santa Maria and Conceição. In general they are confined to the banks of the river and its immediate hinterland, and they inhabit both shores equally; today, at any rate, there can no longer be any talk of the habit of avoiding the 484 west bank out of fear of enemies (3). They also extend their (437)

3. Moraes Jardim, O Rio Araguaya; Ehrenreich, "Südamerikanische Stromfahrten," p. 38.

[113]

fishing and trading expeditions over large stretches on either side. In the east they visit the Šavajé in the interior of Bananal, but avoid going there in small numbers. In the west they navigate [361] the large tributaries. In the Rio das Mortes, 15 leagues above the mouth, there is supposed to be a small Karajá village; they allegedly do not go farther upstream here. They travel [225] up the Rio Cristallino for a stretch to fish for turtles. On the 131 Rio Tapirapé they go just below the waterfall; a tree with two bullet-tracks, a fire area, and the remains of utensils mark the boundary here against the Tapirapé Indians.

/199 cont./

417 Outside the houses, on the other hand, there are special storage racks (ǒdēdǔ). They consist of four forked sticks about one and a quarter meters high, which are set up in the form of a square and joined together by two crossbeams and many longitudi-
[251] nal beams. On these racks lie supplies of all kinds, manioc roots, unused implements and weapons kept on hand, as well as raw materials of all kinds; hung on them are gourds and baskets full
[289] of maize and feathers; the bast aprons of the women are also often hung here to dry (Ill. 24).

[225] For drying the lines used to fish for turtles, special racks made of two long vertical poles joined at the top by a cross-pole are used. The line, hanging far down, is hung on this to dry (Ill. 25).

Ill. 23.
Arrow-stand in the house.

[824] /200/ Fresh gourds are stuck on sticks to dry; near each house one sees groups of such staked gourds. Later, they are preferably stored by tying a whole number together on a stake (Ill. 26a and b).

354 Other household equipment is lacking. The hearth is outside
184 the house, in contrast to the Šavajé, among whom it is located in the round structures (see "Food" /see pp. 165 ff./); it was only in the modified houses in Schischá at the end of October that cooking was also done in the house. /Ills. 24 and 25 appear here./

364 House and environs are not very clean; food remains such as fish bones, nut shells, and bones, as well as wood, tools, etc., lie about everywhere. While it is dangerous just to come near the
[136] villages and houses with bare feet, the vast number of flies and other insects that gather in masses on the refuse is an obstacle to remaining outside the houses.

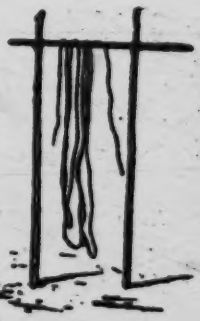
/200 cont./

000 136 361 to remaining outside the houses. In addition, there are the sand flies, /Ill. 26 appears here/ which, according to Ehrenreich, become so rampant that the Indians are forced to change their place of residence often (see below under "Village" /see p. 85 /).

417

[225]

Ill. 24.
Storage rack. Drawn from a photograph.



Ill. 25.
Rack for drying the turtle fishlines.

[824]

Ill. 26.
a) Drying gourds.
b) Storing gourds.

514 There are no privies. To attend to their needs, the Indians go to a depression in the sandbank, behind the nearest bush, or into the woods. To clean themselves they use three small sticks which they break from [136] a bush and then place parallel over the excrement. The urubus, which live in great numbers near the settlements, quickly take care of cleaning the place. In order to piss the men go to the river. Here they go into

/245 cont./

231 Of native animals, monkeys [kǎ.lōbǐ(dēr̆ŭ), klā.ŏbǐ] were only very rarely encountered. I did not see any examples of the animals mentioned by Ehrenreich, capybara, agouti, peccary, 231 tapir, etc., in the villages of the Karajá. The bird world is 235 more abundantly represented. Of the araras the red arara (Macrocercus militaris) is preferred, whereas the hyancinth-blue arara (ăndă.dō.lă: M. hyacinthinus) and the blue-yellow one (bīzǎ: M. macao) were seen only rarely. Usually they stayed on the roofs of the houses. Small green parrots (bōlŏbĕdŏ - parakeets; dō.lă) were more frequently encountered, mostly as the property of young girls who carried them around sitting on their heads and let them drink from their hands out of small mussel shells. The caracara [ĭ(h)ī(ŏ).lĕ, īlă], a predatory bird, was seen only occasionally. Its feathers were apparently little used. It is probably kept in the houses because it plays a certain role in the legends. Very sporadically I saw a young ostrich [kŭsă(hă)wĕ, năŭĕkĭĕ], a small water bird, and a young, tame mutum (kŭ.lĭti), around whose legs had been crocheted small red calf-bands. I did not see the other birds mentioned by Ehrenreich, white heron, roseate spoonbill, and jabiru, tamed among the Karajá. Nor did I observe or learn that small feather tassels are tied into the wings of birds, or that their feathers were artificially changed in color.

231 Of reptiles and other animals I came across small turtles, which were kept by girls in small gourd shells filled with water, lizards (so-called chameleons: kū(ū).lă), which, generally with white down feathers glued on, were carried by the women on the head or shoulders, and, finally, young crocodiles [kă.b(ŏ).lō.č] about 20 centimeters long, which lay in the shallow puddles on the edge of the sandbanks, tied to the string of a stick planted vertically into the sand; little children would come running, take out the stick, and let the animals walk and swim on the tautly stretched string.

262 These animals kept in the village are never eaten; in order 223 to obtain their meat food, the Indians are much more dependent [225] on gathering and hunting. They gather turtles and turtle eggs, ostrich eggs, and honey.

Of turtles, the tracajá (kōdŭ) and its eggs (kōdŭzĭ) are for the most part scorned; only older people eat them. The laying time is August to early September; the nest contains about 16 eggs.

/245 cont./

262 222 The eggs are longish and have an odor and taste somewhat resembling train oil. The tartaruga (kŏdūnĭ) and its eggs (kōdūnĭzĭ), [221] on the other hand, are eaten with great relish. /246/ For them, the Indians undertake distant boat journeys up the tributaries of the Araguaya in September to October, the laying period of this turtle, which deposits up to 160 round eggs in a nest. All the sandbanks are investigated and the often numerous nests emptied (on the Tapirapé I found up to four nests on small sandbanks). Thus, they gather quite enormous quantities of eggs. These are [251] either eaten raw or they are cooked and dried in the ashes and [239] then kept for a long time, so that the Indians take them home, [237] eat them later at leisure, or are able to sell them in the Brazilian towns (Santa Maria, Conceição) on trading expeditions, which they undertake in September and October. The turtles themselves are taken by surprise while laying, or in shallow water they are caught with the hands by diving from boats or with iron bottom-tackle. The turtles are brought home alive in great 231 quantities from these expeditions and then eaten or sold. In order to be able to keep them for a longer time, cages are built out of twigs bent together at the top, which are stuck in the sand in a circle, providing shade for them. Here they are tethered and kept until they are consumed (Ill. 6). Small turtles are raised in the villages as a pastime.

262 282 Ostrich eggs (nâuĕkĭĕzĭ) are eaten with great relish. The Indians empty the entire nest and take the eggs home with them in order to eat them cooked there.

222 Honey (bădĕrhõ) is a delicacy of which they are passionately fond. On their boat trips they observe the direction of flight of the wild bees (bēdi), designated by them as stingless, until, after a short time, they have discovered their nests high up in the crowns of trees. Quickly the tree is climbed and the nest cut down [415] with the bush knife or ax. The honey is then taken out down below; it is stored in bent pieces of bark or in gourd vessels. Bees nesting in hollow trees are smoked out and the honey is taken out with the hand. The often giant honeycombs are individually sucked out;